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श्रीरामगुणरत्नशतकम्

With English Translation

AND

"RAMASTHUTHI-VEMBA"

IN TAMIL

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॥ श्रीः ॥

॥ श्रीरामगुणरत्नशतकम् ॥

COMPOSED AND TRANSLATED INTO ENGLISH

BY

N. MANI, M.A.,

(Inspector of Branches, Indian Bank Ltd., Madras.)

"KANAKA DURGA" MAIN ROAD, RADHANAGAR,

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WITH FOREWORD

BY

Panditharaja K. BALASUBRAHMANYA SASTRI,

(PRINCIPAL, MADRAS SANSKRIT COLLEGE, MYLAPORE)

AND

WITH "RAMA STHUTHI-VEMBA" IN TAMIL

BY

Kumari PREMA

(d/o. N. MANI)

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॥ ओं ॥

॥ श्रीरामाय नमः ॥

॥ प्रस्तावना ॥

श्रीरामायणपठनोपक्रमे गीयते, "वेदवेद्ये परे पुंसि जाते दशरथात्मजे। वेदः प्राचेतसादासीत्साक्षाद्रामायणात्मना।" सम्यग् ज्ञातव्यं रामतत्वं यत् प्राह गिरिजापतिः स्वप्रियामध्यात्मरामायणे। रामो न केवलं मानुषः। "नरोत्तमचरितं नवरसोज्वलं" इति रसयन्ति केचन भावुकाः। भक्तिमन्तस्तु जानन्ति रामं साक्षान्नारायणमव्ययम्। ज्ञानिनां मते तु, यद् वेदेषु निगूढं, गुहायां निहितं परचित्सुखं निर्विषयं, यत् सूरयो विदन्ति, स एव गुणतो मन्यमान इव करुणया, "कथं वा ज्ञेयोऽस्मि मज्जनैस्तत्वतो नामरूपाभावाद्" इति, सत्वप्रधानं वपुर्धृत्वा विलसति रामाभिधानः पुंसां चित्तमनोभिरामः। तन्नामगुणरसपायिनो भवन्ति तीर्णा आनन्दमग्नाः। रसो हि रामो नाम सान्द्रानन्दस्वरूपात्मकः। ये यद्यपि पापवृत्तयः कथमिव ते नामजपास्वादनमात्रेण महात्मानो भवन्ति?। नान्योऽन्यो भवितुमर्हति कदाचन!। ततो राम एव प्रत्यगभिन्नपरानन्दो नामरूपविलक्षणः। भक्तानुकम्पी

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भगवान् हृदिस्थितो नाशयति तमोवितर्तिं यतो द्वैतकल्पनं दुःखजनकम् । ज्ञाते बोधे तु, तत्प्रसादात् पुनर्भक्त्यर्थं कल्पितं द्वैतमद्वैतादपि सुन्दरतरं भवति नाम ॥

अथ भक्त्या रचितं तोकं ग्रन्थं रामगुणावेदकं मदर्थं प्रभोर्ललितोपासनायोग्यतासिद्धचर्थं प्रकाशितवानस्मि सर्वेषामुपकारार्थं चाधुनाऽऽत्मतुष्टिकारणात् ।

अपि च "धर्मो रक्षति रक्षितः । धर्म एव हतो हन्ति ।" यो लोकान् धरति, येनऽऽत्मा प्रसीदति, यतोऽभ्युदयनिःश्रेयससिद्धिः, धर्मं तं संस्थापयितुवतीर्णः कृपापूरः स भगवान् रामो मर्त्यलोके नरजन्मविडम्बनोऽपि विरेजे मूर्तिमान् धर्म इव । मर्त्यशिक्षणाय स्वयमाचरितवान् श्रेष्ठान् धर्मान् । धर्ममूलं हि राम एव वेदमयो हरिः । ततो रामं ध्यात्वा नरस्तद्गुणरत्नत्विषाविद्योतितमानसो धर्मिष्ठः स्वात्मनिष्ठः श्रेयसे भूयसे कल्पेत—इत्येवं विश्वस्तहृदयेन सविनयं सहृदयसमक्षं समर्प्यते श्रीरामगुणरत्नशतकमेतत् ।

मत्ग्रन्थशोधनोपकृतवतां पण्डितवर्याणां परमोदाराणां पृथक् पृथक् कृतज्ञतानिवेदनपूर्वकं नमोवाचं कुर्महे ॥

ना. मणिः
(नारायणस्नुः परशुरामशर्मा)

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॥ श्रीः ॥

FOREWORD

रामायणं महाकाव्यं प्राचेतसमुनीरितम् ।
राघवोत्कृष्टमहिमावेदकं शान्तिदायकम् ॥ १ ॥
धर्मार्थकाममोक्षाणाम् एकमास्पदमुत्तमम् ।
गेये पाठ्ये च मधुरं तन्त्रीलयसमन्वितम् ॥ २ ॥
गीतं कुशलवाभ्यां तन्नेतृवर्यस्य सन्निधौ ।
अश्वमेधक्रतोर्मध्ये मुनिजुष्टे सुमण्डपे ॥ ३ ॥
सर्वश्रुतिमनोरम्यं सीतायाश्चरितं महत् ।
शिवभागवतस्यापि पौलस्त्यस्य वधं शुभम् ॥ ४ ॥
ख्यातं भुवि परे विद्वत्कवयस्तदनूक्तितः ।
क्षेमेन्द्रभवभूत्यादिसूरयः पाविता गिरि ॥ ५ ॥
अनुवादो हि सर्वत्र जामितां जनयेत् ध्रुवम् ।
गुणानुवादो रामस्य रतिं शान्तिं ददात्यहो ॥ ६ ॥
मुहुर्मुहुः प्रवचनं वक्तृभिः क्रियते तथा ।
श्रोतारोऽपि प्रशृण्वन्ति मोदमेदुरमानसाः ॥ ७ ॥
अहो रामकथाभाग्यमहो वाल्मीकिसौष्ठवम् ।
वर्त्मैतदवलम्ब्याद्य रसिको मणिनामकः ॥ ८ ॥
लौकिके व्यापृतो मार्गे कोशसद्मसुशोधकः ।
नाम्ना परशुरामोऽपि द्रुतचित्तस्सुभक्तिमान् ॥ ९ ॥

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संगृह्य रामचरितं गुणसङ्कीर्तनोत्सुकः ।
गीर्वाण-वाणीमाधुर्यरसानुभवलम्पटः ॥ १० ॥
सन्तं विश्रान्तिसमयं निनीषुस्सत्कुलोद्भवः ।
दैवीवाक् जनतापाठ्या इत्यत्रादर्श एव सः ॥ ११ ॥
भिन्नवृत्तैः स्फुटैःपद्यैः रामवृत्तं ब्रवीति नः ।
विशिष्य बालकानां सम्मोदमातनुते स्फुटम् ॥ १२ ॥
प्रीयतां राघवस्तेन दीयतां काङ्क्षितं सताम् ।
तोकं ग्रन्थमिमं सर्वे ह्यादियध्वं महाजनाः ॥ १३ ॥
नित्यं पठन्तु भक्तास्तमाप्नुवन्तु महत्फलम् ।
वर्धतां राघवे भक्तिः कर्तुः सिध्यतु काङ्क्षितम् ॥ १४ ॥
इत्याशिषं प्रयुञ्जानः बालपूर्वो मणिस्सदा ।
रामभक्तोऽधिवक्ताऽस्य ग्रन्थस्योमथ ओमथ ॥ १५ ॥

पण्डितराजः कै. बालसुब्रह्मण्यशास्त्री
Principal,
Madras Sanskrit College.

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॥ ओं ॥

॥ श्रीरामगुणरत्नशतकम् ॥

यद् गोभिर्दुर्विभाव्यं श्रुतिशतगदितं सत्यचिन्मोदमात्रं
तद्रूपं गौणमाहुः श्रितजनरक्षणं राममेकं शरण्यम् ।
अज्ञानाद् यस्य जीवा जनिमृतिवशगा ज्ञानतो मोदसंस्थाः
सोऽयं रामावतारः सुरमुनिवरदः कल्पतां मुक्तये नः ॥ (1)

शिशुं शय्यासीनं विकसितमुखाब्जं सुनयनं
सुपुण्यौ कौसल्यादशरथनृपौ प्रेक्ष्य मुदितौ ।
मुहुः संश्लिष्यैनं विमलहृदि यं कोऽपि सुमतिः
निगूढं वेदार्थं क्वचिदचलभक्त्या तु लभते ॥ (2)

सुसेव्यं मर्त्यानां मधुरमधुरं राम इति यं
भवः काश्यां मन्त्रं भवजलधितारं वितरति ।
प्रकाशं स्वानन्दं त्वविरलजपास्वादनयुजां
ततो नान्यं जानेऽतिविमलतरं मन्त्रमनघम् ॥ (3)

लोके ख्यातां चिकीर्षुः निरवधिफलदां यो गुरोः पादसेवां
पूज्यानां पूज्यपादो मुनिपदभजनात् प्राप्तवान् श्रेष्ठमन्त्रम् ।
हिंस्रां घोरां विशङ्कं गुरुवचनबलात् सोऽवधीत्ताटकां तां
श्रेयोद्वारं ह्यजस्रं गुरुमतगमनं सर्वथा विश्वभाजाम् ॥ (4)

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पिञ्छाचूडां दधानः करविधृतधनुः सञ्चलन्नेत्रशोभः
शालायां बालरामः क्रतुवरमवितुं लक्ष्मणेनानुयातः ।
रक्षोजालैश्च भीतैर्मुनिजननिकरैर्वीक्षितो मोदपूर्णैः
पायान्नो यज्ञनाथः सकलमखमयो यज्ञभुक् याज्ञिकानाम् ॥ 5

यं धृत्वा दिव्यपांसुं रघुवरपदयोः पांसुलाऽप्याशु मुक्ता
शापात् पाषाणभावाद् वृजिनरहिततां प्रापिता साऽहहल्या ।
भक्ता यद्ध्याननिष्ठा विरजसमचिरादाश्रयन्ते सुमार्गं
काठिन्यं मेऽपहर्तुं विलसतु हृदये पावनः पांसुरेषः ॥ (6)

भङ्क्त्वा चापं शिवस्याप्रतिमवरवरो जानकीं वीर्यशुल्कां
उद्वाह्यानुत्तमां पित्रनुमतिविलतः सुन्दरः सुन्दराङ्गीम् ।
राजत्कल्याणपीठे वरमणिखचिते सीतया शोभमानः
कल्याणायास्तु रामःकलयतु च परानन्दसन्दोहलक्ष्मीम् ॥ (7)

रुद्रवत् भीमसंकाशं दर्पितं क्रूरभाषिणम् ।
चन्द्रवत् प्रियसंकाशो रामो दृष्ट्वा भृगूद्वहम् ॥ (8)

दुष्प्रधर्ष्यबलोऽप्येषः सप्रश्रयमथाब्रवीत् ।
पूज्यो मे द्विजवर्येति स्मृत्वा चेतः प्रमोदते ॥ (9)

II

स कल्याणगुणारामो जगतोऽनुजिघृक्षया ।
महीपतेः पुण्यराशिः पुरे रेजे यथा शशी ॥ (10)

सेवया तर्पयन् पूज्यान् सर्वानेवात्मवत्तया ।
धर्मज्ञः सत्यसन्धश्च शान्तो दान्तो मृदुः सदा ॥ (11)

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इति राममहो जनता चकमे युवराजविभुम् ।
मधुरं वदनं मधुरं नयनं मधुरं वचनम् ॥ (12)
मधुरं हसितं मधुरं चलितं मधुरं चरितम् ।
मधुरं मधुरं मधुरातिरुचेर्निखिलं मधुरम् ॥ (13)
लोकाभिरामं राम ! त्वां श्वोऽभिषेक्ष्ये यथाविधि ।
पित्रैवमादरेणोक्तो निर्ममोऽभूज्जितेन्द्रियः ॥ (14)
जगाद लक्ष्मणं प्रीत्या कर्ता भोक्ता भवेति यः ।
विकासं मे गुणौघानां रामचन्द्रः करोत्वसौ ॥ (15)
कैकेय्या वरदानेन परतन्त्रो महीपतिः ।
पुत्रस्नेहाद् विमुह्यन् स मग्नोऽभूद् दुःखसागरे ॥ (16)
मात्राऽऽनीतः सपत्न्याऽपि तया चैव प्रचोदितः ।
पितुर्वाक्यमरक्षद् यो रामेऽस्मिन् लीयते मनः ॥ (17)
दुस्त्यजे राज्यभोगे यस्त्यक्तरागो यतेन्द्रियः ।
अत्यक्तमुखरागः सोऽभूत् स्थैर्येणाचलो यथा ॥ (18)
विदुःखश्च पितुर्दुःखं विनेतुं प्रशशंस यः ।
भरतस्य गुणांस्तस्मिन् रामे रागः प्रवर्धताम् ॥ (19)
तप्तां विश्लेषदुःखेन मातरं पुत्रगर्धिनीम् ।
सर्वथा भर्तृसेवायां मतिस्ते धीयतां शुभे ॥ (20)
इत्युक्त्वाऽशमयच्चासौ भ्रातरं क्रोधसंकुलम् ।
कुण्ठीकरोतु रामो नः कारणं क्रोधशोकयोः ॥ (21)

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कथिता सा स्वनाथेन वनस्थं दुःखसंचयम् ।
बह्वमन्यत नो सीता विश्लेषभयकातरा ॥ (22)

सहसैव विवर्णा तु परिष्वज्याब्रवीत् तदा ।
धर्मज्ञस्त्वं समर्थोऽसि प्रसीद कृपया मयि ॥ (23)

कथं मामिच्छसि त्यक्तुं धर्मपत्नीं पतिव्रताम् ।
त्वामेवानुगमिष्यामि नोचेत् त्यक्ष्यामि जीवितम् ॥ (24)

इति तस्या वचः श्रुत्वा सोऽनुमेनेऽनपायिनीम् ।
भक्तानुकम्पी भगवान् स्वजनं न जहाति हि ॥ (25)

गृहीत्वा चरणौ भ्रातुस्तस्य विश्लेषकर्शितः ।
दास्यं देहीति सौमित्रिः प्रार्थयामास पूर्वजम् ॥ (26)

विफलं जीवनं स्वस्य भावयन् सेवनं विना ।
तद्दैन्यं प्रसमीक्ष्याथ लक्ष्मणं सोऽन्वमन्यत ।
दीनानां परमो बन्धुः स मामवतु राघवः ॥ (27)

यन्मनस्का यदर्थं च नागरास्त्यक्तदैहिकाः ।
निर्धूतसर्वपाशाश्च जग्मुर्येन स मे गतिः ॥ (28)

तेषां या विरहोत्कण्ठा रामे याते वनं प्रति ।
कदा तां भावशून्योऽहमुत्कण्ठामाप्नुयां हृदि ॥ (29)

वरिष्ठं जन्म नैषादं किं श्रेष्ठैर्हीनभक्तिभिः ।
गुहो धन्यतमो नूनं रामे भक्तिमतां वरः ॥ (30)

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फलानि मधु चादाय राघवं शरणं गतः ।
रामेण संपरिष्वक्तस्तस्माद् धन्यतमो गुहः ।
चेतः कुतोऽधमत्वं ते स्वामी नः स गुहप्रियः ॥ (31)

अशेषमार्गचिन्त्योऽयम् ऋषिदर्शितमार्गगः ।
नित्यं साधुनिवासोऽपि स्वं निवासमकारयत् ॥ (32)

चित्रकूटतटे क्रीडन्नात्मक्रीडो वने रतः ।
वाल्मीकिरवसद् यत्र रामनामसुधाप्लुतः ॥ (33)

रामे निद्रां गते पत्न्या उत्सङ्गे जानकीं सतीम् ।
चित्रकूटाचले काको विददारामिषाशया ॥ (34)

निरीक्ष्याथ प्रियां रामः सव्यथां व्रणकारणात् ।
तृणमेकमुपादाय काकस्योपरि चाक्षिपत् ॥ (35)

वायसोऽनुद्रुतस्तेन शरणार्थमितस्ततः ।
भ्रमन् लोकत्रयं कुत्राप्याससाद न रक्षकम् ॥ (36)

राममेवागतः पश्चादभयं प्राप तत्क्षणात् ।
कथं भ्रमसि चेतो मे रामं त्यक्त्वाऽत्मरक्षकम् ॥ (37)

दृष्ट्वा दूरे रजःपुञ्जं भरतानीकनिस्सृतम् ।
लक्ष्मणो वृक्षमारुह्य बभूव क्रोधमूर्च्छितः ॥ (38)

भक्ताग्रगण्यं मेनेऽसौ भरतं पापनिश्चयम् ।
रामस्तु हृदयं तस्य प्रेम्णा पूरितमादरात् ॥ (39)

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हृदयेन स्वकीयेन प्रेमार्द्रेणान्वचिन्तयत् ।
सद्योऽहं भरतं हन्यां यस्त्वां हन्तुमिहागतः ॥ (40)

इति ब्रुवाणं सौमित्रिं सान्त्वयामास राघवः ।
राघवं भज चेतो मे शान्तिं लब्धुमनुत्तमाम् ॥ (41)

जाबालिखण्डनव्याजात् त्वस्मानुपदिदेश सः ।
सङ्गाद् वा हेलनाद्वापि मा कार्षीर्वेददूषणम् ॥ (42)

कामासक्तः स्वैरमतिः न शान्तिं वेद कुत्रचित् ।
एवं शास्ता विधत्तां मे मतिं वेदेषु चोदिताम् ॥ (43)

मातरं रक्ष कैकेयीं मा रोषं कुरु तां प्रति ।
मया च सीतया चैव शप्तोऽसि रघुसत्तम ॥ (44)

इत्युक्त्वाऽश्रुपरीताक्षो भ्रातरं विससर्ज यः ।
स शास्ता धर्ममूर्तिर्मे प्रददातु शुभां मतिम् ॥ (45)

भरतो राममानेतुं यतमानः पुनः पुनः ।
प्रतिश्रुताच्चालयितुं न शेके पूर्वजं तदा ॥ (46)

गुरोर्मतानुसारेण भेजे रामस्य पादुके ।
अलं बभूवतुर्दिव्ये साम्राज्यभरणाय ते ॥ (47)

स्वयं विश्वम्भरो देवो ये जनास्तमुपासते ।
तेषां नित्याभियुक्तानां भरणं तु वहेन्न किम् ॥ (48)

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III

विराधो दण्डके घोरो विनिक्षिप्तो महाबिले ।
गान्धर्वरूपमाप स्वं रामस्पर्शेन तत्क्षणात् ।
हे चेतो राममाश्रित्य वैरूप्यं दारुणं त्यज ॥ (49)

शरभङ्गो महायोगी भावितात्मा तपोधनः ।
विबुधेन्द्रेण दत्तांस्तान् लोकान् नो बहुमन्यत ॥ (50

ज्ञात्वा रामं परानन्दं तस्य दर्शनलालसः ।
रामो भूमा प्रमोदस्य निःसारं त्वितरत् खलु ॥ (51)

दण्डकाः शरणं येषां ये रामं शरणं गताः ।
राक्षसेभ्योऽतिभीताश्च तेषां रामस्तपस्विनाम् ॥ (52)

रक्षणं प्रतिशुश्राव साधुत्राणमहाव्रतः ।
सोऽभयं तनुतां मे च रिपुषट्कात् सदा विभुः ॥ (53)

कार्मुकं मण्डलीकृत्य राघवो रणपण्डितः ।
दूषणप्रमुखान् सर्वान् जघान युधि लीलया ॥ (54)

सर्वे ते नाशिता युद्धे राक्षसा भीमविक्रमाः ।
सोऽयं हन्तु प्रशान्तेर्मे दूषकं रिपुसंचयम् ॥ (55)

येन प्रवर्तते माया स रामोऽभिययौ मृगम् ।
बोधितो लक्ष्मणेनापि सीतया संप्रचोदितः ॥ (56)

विबुधाः कारणान्याहू रामस्यात्र प्रलोभने ।
तस्यावतारकार्यस्य बीजाङ्कुरमितीष्यते ॥ (57)

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मायामृगं विदन्नेव सीतां रामस्समादिशत् ।
अग्निं प्रवेश्य स्वं रूपं कृत्रिमं रूपमाश्रय ॥ (58)

इत्येके कलयन्त्यन्यत्कारणं सूक्ष्मदर्शिनः ।
प्रवदन्ति पुराणज्ञाः स्त्रीणां वाक्यानि शृण्वताम् ॥ (59)

तासां वशं गतानां हि कुण्ठिता धीर्भवेदिति ।
अस्माकं शिक्षणायैव रामो मारीचमन्वगात् ॥ (60)

तत्रादृष्ट्वा जनकजां स्वाश्रमं त्वरितं गतः ।
कान्तारे विलपन्नेव कान्तामन्वेषयच्च सः ॥ (61)

सर्वज्ञः सर्वथा क्वापि नापश्यद् रघुनन्दनः ।
आनन्दोऽप्यन्वशोचत्तामचलोऽप्यनुधावति ॥ (62)

मम जायेति सीतेति विललाप विनिर्ममः ।
रामस्य चेष्टितं सर्वं मर्त्यजन्मविडम्बनम् ॥ (63)

रामरामेति ये नित्यं जपन्ति मनुजा भुवि ।
तेषां शोकभयादीनि न भवन्ति कदाचन ॥ (64)

किं पुनस्तस्य रामस्य मोहातीतसुखात्मनः ।
सर्वोऽप्यारोपितो दोषो ह्याश्रयं नैव दूषयेत् ।
तन्मायाचेष्टितं गायन् मायामेतां तरेत् पुमान् ॥ (65)

सीताया रक्षणायैव प्राणान् यो व्यसृजत् स्वकान् ।
तस्मै जटायुषे प्रीत्या दत्वा नैवापमञ्जलिम् ॥ (66)

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गच्छ त्वमुत्तमं लोकं गृध्रराजेत्युवाच तम् ।
स रामः कृपया मह्यं दद्यात् परहिते रतिम् ॥ (67)

वपुषा सुन्दरः पूर्वं कबन्धो नाम राक्षसः ।
यातः कबन्धतां शापाद् रूपयौवनदर्पितः ॥ (68)

रामस्य सङ्गमेनैव प्राप रूपं स्वकं पुनः ।
रामं ध्यात्वा शुभां वृत्तिं चेतो मे लभतां सदा ॥ (69)

राघवे भक्तिहीनस्य किं योगेनाध्वरेण वा ।
वरेण जन्मना किं वा भक्तिरेव गरीयसी ॥ (70)

किराती शबरी दत्वा फलमूलानि भक्तितः ।
सुपूज्य विधिवद् रामं जगाम गतिमुत्तमाम् ॥ (71)

हव्येषु याज्ञिकानां यो यज्ञभुक् क्वापि निस्स्पृहः ।
भुङ्क्ते फलानि संप्रीत्या स मे भक्तिं प्रयच्छतु ॥ (72)

IV

पम्पासरस्समीपे यो ननन्द रघुनन्दनः ।
ज्ञात्वा वचनवैदग्ध्यं स्तुवन्नेवं हनूमतः ॥ (73)

"अनेन भाषिते कृत्स्ने किञ्चिन्नाप्यपशब्दितम्" ।
स वाग्विदां वरो रामः कुर्यान्मां वाग्विशारदम् ॥ (74)

मित्रदुःखेन सन्तप्तो रामो राजीवलोचनः ।
हनिष्यामि तव द्वेष्यं शीघ्रं भार्यापहारिणम् ॥ (75)

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इति प्रतिज्ञामकरोत् सुग्रीवस्य पुरस्तदा ।
वालिनं तं निहत्याथ परदाराभिमर्शकम् ॥ (76)
मित्रं राज्येन पत्न्या च योजयामास राघवः ।
मित्रं त्रयाणां लोकानां स मे यच्छतु सौहृदम् ॥ (77)

V

नत्वा प्रभुं राघवमप्रमेयं
तस्याङ्गुलीमुद्रिकया स दूतः ।
वातात्मजो घोरजलोर्मिराशिं
तीर्त्वा विरेजे द्युतिमान् कपीशः ॥ (78)
संसारमोहाब्धिभयोर्मितारे
रामे कृपालौ मनसि स्थिते मे ।
कस्ते विचारस्तरणे भवाब्धेः
श्रद्धत्स्व चेतो भज राममेकम् ॥ (79)
भक्ताग्रगण्यः स नरेन्द्रदूतः
तीर्त्वा सलीलं सलिलं त्वपारम् ।
मूले तरोर्नाथवियोगखिन्नां
ददर्श सीतामतिशोकतप्ताम् ॥ (80)
रामस्य पत्नीं मरणे कृताशां
तस्यैव गाथां मधुरां स गायन् ।
पीयूषवर्षैरुदजीवयत् तां
पीयूषमेतद्रसने पिब त्वम् ॥ (81)

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शोकाग्निनाक्षाः स ददाह लङ्कां
रामेण गाढं परिरम्भितोऽन्ते ।
जीयात् स निर्वर्तितभृत्यकार्यः
भृत्यस्य भृत्यो भव मानस त्वम् ॥ (82)
लब्धुं प्रसादं रघुनाथमूर्तेः
नान्योऽस्ति मार्गः सुलभो नराणाम् ।
भक्तिं विधत्तां मम रामदासः
वातात्मजं नौमि दयां स कुर्यात् ॥ (83)

VI

विभीषणो महाभागः सत्यधर्मपरायणः ।
विसृज्य तं दुरात्मानं रावणं लोकरावणम् ॥ (84)
रामं गुणनिधिं ज्ञात्वा प्रभुं कारुणिकोत्तमम् ।
संप्राप्य शरणार्थी च दीनोऽभयमयाचत ॥ (85)
विश्वासार्हो न ते राम मायावी राक्षसाधमः ।
तस्याभयं न दातव्यम् इत्यूचुः कपियूथपाः ॥ (86)
रामस्तदाऽभयं तेने सर्वेषां शरणार्थिनाम् ।
राममेकं शरण्यं त्वं व्रज मे मानसादरात् ॥ (87)
लङ्काधिपत्येऽभ्यषिञ्चत्तं स रामो विभीषणम् ।
सफलो ह्याश्रयस्तस्य सार्वभौमः सुहृच्च यः ॥ (88)
क्रुद्धे रामे ददौ मार्गं शरणार्थी महार्णवः ।
सेतुं बबन्धुर्नीलाद्याः नीलाम्भसि महोदधौ ॥ (89)

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विभाति सेतुरद्यापि जनानां पापनाशकः ।
यत्र रामो महादेवं पूजयामास भक्तितः ।
यथा नो विषमा बुद्धिर्न स्यादीशेऽथ केशवे ॥ (90)

किमत्र चित्रं रिपुमर्दनेषु
रामे जगत्सृष्टिलयैकमूले ।
तदेव चित्रं यदसौ दशास्यं
श्रान्तं प्रयातुं स्वपुरीं जगाद ॥ (91)

हत्वा युद्धे दशास्यं त्रिभुवनमथनं पातकैर्नष्टवीर्यं
वीरश्रीबन्धुराङ्गस्त्रिदशपतिनुतः पातु मां वीररामः ।
भार्यां तत्याज सीतां रणमुखविजयी हन्त किं तस्य हेतुः
कश्चित्स्यात् प्रत्ययार्थं निजजननिकरस्यैष एवं चकार ॥ (92)

स्वीकर्तुं किं पुनः सीतामग्निच्छन्नां पतिव्रताम् ।
नैवं चेद् राघवो ज्ञानी कथं सीतां त्यजेत् सतीम् ॥ (93)

देव्या समेतो रघुनन्दनोऽसौ
वेदात्मकत्वेन निवेदितोऽपि ।
ब्रह्मादिदैवैः समुदं बभाषे
नरेन्द्रपुत्रोऽस्मि न वेद्मि चान्यम् ॥ (94)

नाहं स्मृतिज्ञो न च तर्कवादी
मनोज्ञरूपात् मनुजेन्द्रपुत्रात् ।

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भक्तप्रियाच्चाभयदानशौण्डात्
रामात् परं तत्वमहं न जाने ॥ (95)
वरदोऽपि वरं वव्रे हरिः स्मेरमुखं हरिम् ।
जीवयाशु सुधावृष्ट्या वानरान् पतितान् भुवि ॥ (96)
सुधावृष्टिरभूत् सद्यः प्राणानापुश्च वानराः ।
मृतास्तु राक्षसाः सर्वे लेभिरे न स्वजीवितम् ॥ (97)
नो चेदेवं प्रभोरिच्छा सुधाऽपि विफला भवेत् ।
ये त्वन्ते तेन संदृष्टाः कुतस्तेषां पुनर्भवः ॥ (98)
साकेते शरदिन्दुकुन्दधवले सौधे महामण्डपे
सीतालंकृतवामभागमतुलं सिंहासनस्थं प्रभुम् ।
सुग्रीवाङ्गदवायुपुत्रसहितं सर्वानुजैस्सेवितं
लीलामानुषविग्रहं रघुपतिं रामं भजे तारकम् ॥ (99)
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्मतत्वं
गौणं रामाख्यमेतद् विलसति हृदये हन्त भाग्यं जनानाम् ।
कल्याणानां निदानं कविवरगदितं पावनं पावनानां
धन्या! येऽस्मिन् रमन्ते श्रुतिमतिमधुरे सुग्रहे विग्रहे ते (100)

इति हृदयगतां श्रीरामभक्तिं प्रकुर्वन्
मनसि परशुरामो रामचन्द्रप्रसादात् ।
रघुवरगुणरत्नान्यादधानो मणिः स्वाम्
परचितिसुखदीप्त्यै स्तोत्रमालामकार्षीत् ॥

श्रीरामगुणरत्नशतकं संपूर्णम्
॥ ओं तत्सत् ॥

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॥ श्रीः ॥

TRANSLATION
OF
SRI RAMA GUNA RATHNA SATHAKAM

I

1. The one Absolute, Knowledge-Existence-Bliss revealed through the Vedas, beyond the pale of all the senses (in its Nirguna aspect) manifests itself (through Maya) as Saguna-rupa which the wise call Rama, the one resort of all who gladdens the hearts of his devotees. Without knowing Him, the Jivas are subject to fear of birth and death but knowing Him, are established in the Bliss of Self. May His manifestation in Ayodhya (as child-Rama) in fulfilment of the wishes of the Devas and Sages, confer the state of Mukthi (Supreme Ananda) on us all!

2. The fortunate Kousalya and Dasaratha looked at and caressed the child, just seated on the bed with fresh morning face and beautiful eyes and were thrown often into Ananda-bhava!, Rare indeed is that discerning devotee,-who enshrines, in his pure heart, in loving contemplation, that child-form of Rama, the secret truth imbedded in the Upanishads,

3. With that very name of the child, "Rama," Lord Siva graces the dying souls in Varanasi as the mantra, that should be resorted to by all mortals;-of surpassing sweetness, potent enough to lift out of Samsara and transport into Swarupananda [the devotee delighting in incessant repetition of the same. For me, therefore, there is nothing more sacred and free from blemish than Ram-Nam.

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4. Rama, the one object of reverence to even the revered ones, himself, worshipped the feet of his Guru and obtained rare mantras, thereby establishing the truth that service to one's Guru brings about lasting fame and happiness. Actuated by Guru's word, he slew without any scruples, Thataka, the terrible Rakshasa woman tormenting others. Abiding faith in Guru's word is therefore the one sure gateway to greatness for all mankind.

5. Bedecked with a crest of feathers, the boy, Rama strolled round the yagnasala of Viswamitra with his bow (strung) in his hand, his lovely eyes moving about in order to protect the yagna along with Lakshmana. Lo! he was beheld then by hordes of Rakshasas with fear and by all the hermits there with ananda-bhava (in joy). May He, yagna–Rupi, Lord of yagnas to whom all oblations are offered by sacrificers, protect us all!

6. By mere touch of the divine dust of Rama's feet, the sinful Ahalya was instantaneously relieved of her form as stone into which she had been cursed. Cleansed of her sin, she attained immaculate purity. Devotees, steady in contemplation of the dust of his feet, walk godly race, free from any Rajoguna! May the sacred Dust of Rama's feet shine in my heart, in order to remove completely the hardness of my heart!

7. On the shining bridal seat set with rare gems, shone the bridegroom Rama, fair, the unequalled one along with Janaki, his bride, unsurpassed in her symmetric beauty, who had been obtained as a prize of his valour after breaking Siva's bow, but wedded to her only with his

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father's consent. May Sri Rama, united in wedlock with Sita shower happiness on all and encompass their good!

8-9. Facing Parasurama, scion of Brigus, who was looking terrible like Rudra and speaking harshly to him in disdain, Rama of ever pleasing aspect like the moon answered courteously, though possessed of invincible valour "Venerable thou art always to me, oh great Brahmin!" Remembrance of these words gladdens my heart!

II

10. Rama, assuming a human form for uplifting mankind, the fruit, as it were, of the meritorious deeds of the Emperor shone in the city like the moon on account of his rare and auspicious qualities.

11. Versed in Dharma, rooted in truthfulness, of ever equanimous bent of mind and control over his senses, he pleased the elders by sincere service and all in short, by his rare spiritual qualities.

12-13. "Oh! how fine his face, his eyes and words! How sweet his smile, his gait and deed! Sweet! Oh sweeter than sweetness is everything of him." So saying people yearned to see him annointed as Crown prince.

14. When with enthusiasm Dasaratha announced to Rama the delight of all, "Rama, tomorrow, I shall annoint you as crown Prince", Rama stood as self-possessed as ever (though hearing such happy news) on account of his control over his senses.

15. He spoke them to Lakshmana endearingly, "I am only an Agent. You are the real doer and enjoyer in

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my round of duties". May He help the unfoldment of auspicious qualities in me!

16-17. Dasaratha stood perplexed, thrown into a sea of grief, after being forced by promise to confer the two boons to Kaikayi, but unable to carry out the same on account of his love for Rama. Rama was at once sent for by his foster-mother (apprised of the grant of boons) and ordered to carry out the same. He stood readily by his father's promise to her! Oh! this makes my mind cling to Rama!

18-19. Rama stood unperturbed in the least like a rock with perfect self-control free from any tinge of desires (Raga) for kingly pleasures, hard to relinquish. The complexion of his face (Muka-raga) suffered then no change. Unmoved himself, with intent to remove the grief of his father, on account of him, he praised Bharata's qualities. May He intensify my devotion (raga) towards Him!

20-21. Kousalya doting on her son was burning with grief at the thought of separation from her son. Rama then said to her, "Yield not to grief. Mother! Be thou devoted to service of thy lord by all means." Turning round he pacified Lakshmana, who was then thrown into a very bad mood by his anger. May Sri Rama erase in me Tamas, the root of anger and grief (which makes one swerve from the right path.)

22-23. Sita did not mind in the least the long list of woes incidental to forest life catalogued by her husband but turned pale at once with the thought of separation from her husband. Embracing him, she said, "Lord,

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Thou knowest Dharma, Thou art capable (of giving protection). Therefore please deign to take me."

24-25. "Think not of deserting me thy chaste wife ever intent on service to her lord. How canst thou? I shall certainly follow thee. (to the forest). Otherwise I shall give up my life." On hearing Sita's words, Rama decided to take her, inseparable that she was.

Bhagavan never deserts his own people at any time indeed, being evercompassionate towards his devotees!

26-27. Lakshmana, unable to bear separation from Rama solicited of him pure service to him, clinging to his feet; for him, life, without service to Rama, was vain and purportless. Seeing his mood of absolute surrender, Rama permitted him also to accompany him.

May Sri Rama the supreme protector of all who have resigned everything unto him, save me!

28. My refuge is He whom all the citizens of Ayodya followed to the forest with their minds set on him, and regardless of their usual duties, their worldly ties being, one and all, detached.

29. When Rama left them for the forest, they were actuated by yearning passion (to have a sight of him again). Oh! when shall my heart so barren of any such feeling conceive such yearning after Him!

30-31. The birth as a forester with Bhakti is preferable! What avail higher forms of birth without Bhakti? Guha must be considered most fortunate, because he the foremost among Bhaktas, fell prostrate at the feet of Rama offering fruits and honey. He was embraced by Rama

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himself. So, he was really most fortunate. Oh my mind! Why this abject spirit, when Rama, the friend of Guha is your master?

32-33. Rama who is ever sought after by various paths, treked along paths which the hermits showed to him. Dwelling ever in the hearts of Sadhus (Pure souls) he had his dwelling constructed on the slopes of the Chitrakuta where Valmiki lived, ever immersed in the nectarine ocean of Ram-Nam. Though ever delighting in himself, he regaled himself with the sylvan scenery there.

34-37. Whilst at Chitrakuta, Rama was lying asleep on the lap of Sita, Kakasuran, (Indra's son) tore at her flesh avidly. Rama, waking up and finding his dear wife uneasy on account of the pain caused by the bruise threw at him just a blade of grass. Lo! pursued by it, the asura ran frantically hither and thither for shelter round all the three worlds. Nowhere could he find anyone offering him protection. At last, he obtained freedom from fear, only by resorting to Rama himself. Oh! my (Vile) mind, why dost thou rove madly like this., leaving thy proper shelter, the kind Lord?

38-41. Lakshmana ascending a tree and seeing at a distance the cloud of dust caused by the marching troops of Bharata was thrown into a fit of anger. Consequently he suspected the foremost Bhakta of Rama, of malicious intentions towards Rama. On the other hand, Rama whose heart was ever overflowing with love and charity towards others was able to scan carefully Bharata's heart which was full of love. He pacified Lakshmana who raved

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in anger saying, "I shall finish Bharata in no time-him, who has come here to kill you, Rama!" Oh my mind! resort to Rama to obtain the rarest bliss of equanimity!

42-43. Under the pretext of condemning Jabali's epicurean philosophy, Rama advises all of us thus. "Out of worldly contact or irreverent spirit, you should never become revilers of the Vedas. Living as you please addicted to base pleasures, never shall you obtain peace of mind." May Rama the great preceptor kindle in me pure devotion and reverence towards the Vedas!

44-45. His eyes swimming with tears, Rama gives parting advice to Bharata, "Kaikeyi is after all your mother. (Remember-so) do not nurse any ill feeling towards her and treat her badly. I enjoin this upon you, noble Bharata! in the name of myself and Sita." May Rama, the noble preceptor, embodiment of Dharma bless me with such pure and auspicious feelings!

46-48. Bharata tried his level best again and again to take back Rama to Ayodhya, but proved unsuccessful to make his elder brother swerve in the least from the promise given. Then at the instance of Vasishta, their family preceptor, he accepted the two Padukas of his elder brother. They (achethanas) were instrumental in helping Bharata (to) carry on (admirably) the administration of an empire. Will not Lord himself the supporter of the universe look after the welfare of the devotees who resort to and worship Him alone with fervour!

III

49. In the Dandaka forest, Viradha the ferocious, terror-striking demon, thrown into a big pit by Rama

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assumed his pristine form of a handsome Gandharva instantaneously at the mere touch of Rama. Oh my mind! shake off your ugly deformity by resorting to Rama!

50-51. Sarabanga, a great sage and realised yogin did not care much for the rare worlds offered to him by Indra (as fruit of his tapas) as he was only yearning after sight of Sri Rama. He had known Him for Bliss incarnate. Hence it is evident from this that Rama is the highest Ananda. All else is but jejune.

52-53. To the terrified tapaswins who had their habitations in the Dandakas, and who had resorted to his feet, Rama promised certain protection from any kind of fear from Rakshasas–He, whose great mission in life was to afford shelter to the good. May the gracious Lord likewise save me always from fear of constant attack of my six internal foes! (Anger, Desire etc,)

54-55. Rama, a great adept in battle by wielding his bow and arrow in a circle-like manner destroyed Dushana and other Rakshasas, in a trice as if in sport. Terrible demons one and all fell down, slain by him. May He kill likewise the hordes of foes lurking in my mind disrupting my eqanimity! (such as Desire, Anger etc.)

56-57. In the Panchavati, Rama at whose command Maya acts, ran after the false deer into the woods goaded by Sita, though apprised of the facts by Lakshmana. The wise attribute the following as reasons for Rama's Moha in this matter: —the pursuit of the false deer constitutes as it were, the foundation of the purpose for which He incarnated.

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58-60. The subtle seekers of truth explain this-wise –knowing it full well for Maya-deer, Rama ordered Sita saying. "Hide yourself in Agni and create your maya-form in its place." Those versed in the Puranas on the other hand explain—Rama followed Maricha to bring home the lesson to us that the intuition of even the wise fails at time if they are subject to the influence of the counsel of women-folk.

61-63. Not finding Sita in the hermitage which he reached apace, Rama searched for his dear wife in the forest and cried piteously. Omniscient though he was, he could not trace her! Bliss himself, he raved in agony! The bed–rock of composure ran about frantically! The ego-less One cried aloud "Oh my dear! Sita!" All his wailings (it must be understood) are merely staged and not real.

64-65. Perpend! If by mere chanting of Ram-Nam daily, people shed fear or grief of any kind, how could then delusion or grief be attributed to Rama the eternal embodiment of Bliss, beyond delusion? All super-imposition or false imputation of defect can never in the least affect the substratum!

Singing therefore the maya-deeds of Rama, one should cross easily sam-sara, full of delusion.

66-67. Rama offered devotedly the obsequial rites to Jatayu who had given up his life for the protection of Sita. "Jatayu, king of birds, mayst thou ascend to the rarest regions of mine!" so said Rama. May he bless me with ardent passion for service unto others and, in the last moment, with remembrance of his holy feet!

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68-69. The Rakshasa named Kabanda who was formerly of handsome frame really got into a grotesque form answering to his name, due to his pride of youth and beauty. Due to his contact with Rama, he was restored to his pristine form. Oh my mind! ever contemplate Rama and attain good and holy thoughts! (Mind, not inclined to contemplation of Rama will turn grotesque with ugly thoughts).

70-72. What avails high birth, yoga or yaga without true devotion to Rama! Devotion alone counts! Sabari, belonging to the forester tribe worshipped Rama in true devotion with offerings of roots and fruits and attained the coveted goal. Rama ate the fruits with relish-He-who does not like at times the sacrificial oblations offered by sacrificers lacking in devotion. May he grant me sincere devotion!

IV

73-74. Near Pampa Lake, Rama was much pleased with Hanuman and praised his powers of persuasive speech which he found in him. Rama said to Lakshmana "Look at this Brahamachari, not one word of his long speech is misused or mispronounced!" May He grant me powers of fine speech!

75-77. Rama, his lotus eyes brimming with tears was affected with burning grief on hearing tale of woes suffered by his friend Sugriva. "I shall destroy your enemy who has deprived you of your wife!" he promised thus in his very presence. Then after killing Vali guilty of taking another's wife, he the valorous one restored to his friend his kingdom and his wife. May he the friend of all the

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three worlds, foster in me the true and sincere feeling of friendship !

V

78. After making mental prostrations to Rama, his great master, and wearing but his finger-ring, the messenger Hanuman, son of Vayu crossed the dreadful ocean raging with high billows and shone resplendent.

79. Oh my mind! why dost thou worry about crossing the ocean of Samsara, when the comp assionate Rama himself is seated in your mind-He who helps his devotees cross the ocean of Samsara consisting of Moha with raging billows in the form of fear of birth and death. Believe in Him alone! Pray unto Him (Be saved).

80. The most devout messenger of illustrious Rama, after crossing the vast expanse of water, saw Sita at the foot of a tree burning with excruciating grief and agony on account of separation from her lord.

81. He (in fact) brought a new lease of life to Sita-then-intent on giving up her life in sheer desperation, with outpouring of ambrosia as it were, by singing of Rama in, sweet cadence. Oh! my tongue! drink deep of this ambrosia alone !

82. As if with flames of grief suffered by Sita, Hanuman burnt Lanka. In the end, he was embraced by Rama, for having so well discharged his duties. Victory unto Hanuman! Oh my mind, serve the servant of His servant (to redeem thyself).

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83. To obtain the grace of Lord Rama, there is no other way. May devout Hanuman bless me with devotion! I bow to Hanuman. May He bestow his grace on me!

VI

84-85. Vibishana, a great soul and an ardent lover of truth and Dharma left (in disgust) the wicked Ravana who was tormenting all beings. In a spirit of absolute surrender, he approached Rama seeking his protection, whom he understood to be endowed with innumerable virtues, prowess and compassion.

86-87. Vanara-chiefs advised Rama thus. "This base Rakshasa cannot be relied upon, and hence he does not deserve your protection." In that context Rama promised protection to whom-so-ever seeking protection taking refuge in Him. Oh my mind! take refuge in Him alone with pure devotion!

88. Vibishana was annointed as king of Lanka (in anticipation) as a token-grant. Refuge under Lord so compassionate and so powerful is attended with certain fruits indeed.

89-90. When Rama grew angry, the Ocean-King surrendered and gave way. Nala and others built Sethu on the blue waves of the ocean. Sethu shines in the Kali age destroying the sins of all. Here it was that Rama worshipped Mahadeva in devotion, so that devotees of His may not harbour any sense of maldistinction between Him and Siva.

91. What is there to be wondered at, if Rama who makes and unmakes the world destroyed the enemy hordes

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of Rakshasas? but what is certainly wonderful is that Rama let his fatigued ten-headed enemy leave for his city (to come back well recuperated)!

92. Rama shone with the flush of victory after destroying Ravana in battle, who had lost his vigour on account of his iniquities. May the victorious Rama, praised by the Devas save me! Alas! the great victor then renounced Sita! What might be his motive? Is it that he wanted to prove beyond any shadow of doubt, the great chastity of Sita, in the presence of all?

93. Or is it he wanted to get back his chaste wife hidden in Agni? Otherwise how could Rama, the all knowing one renounce his wife so pure and chaste?

94. United with Sita, Rama was praised by Brahma and other chiefs of Devas and was told that he was Veda-Sara-Veda-purusha etc., but Rama gave out with joy "I am the son of a great Emperor. Beyond this, I know naught else."

95. Neither knowledge of the Upanishads nor polemical skill do I possess, I do not know anything beyond this:—Rama the son of Dasaratha is the most captivating of our mind and senses, full of love towards his devotees and ever bent on offering protection to us.

96-97. He (Hari) the bestower of boons besought boons from Indra (Hari) "Give life to those Vanaras slain in battle (on my behalf)". Nectar rained. The Vanaras rose up restored to life, but the Rakshasas did not rise up.

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98. If the Lord does not will it, even nector becomes negative (effectless), or how could the Rakshasas come back to Samasara at all, when in their last moments, they were seen by Sri Rama ?

99. I worship Rama who after reaching Ayodhya was seated on the throne in the palatial hall, white as the moon in the autumnal sky, with his consort on his left surrounded by Sugriva, Angatha, Hanuman and others. I worship Him who appeared in human form for uplift of mankind.

100. Oh ! it is real blessing to us that Sri Rama shines ever in our hearts as Saguna Rupa with that Nam,— He the source of everything good for us, the most sanctifying one, sung by Valmiki. In that form it is more easy for contemplation of Him as the highest goal of all, but he is incomprehensible in Nirguna aspect as Brihma-Tatva (which is beyond the reach of speech or mind). Blessed are those who revel in their hearts in Rama ever sweet to the ear and mind and so accessible !

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ஸ்ரீராமத்துதி வெண்பா

1. மறைப்பொருளாய் மானிடனுய் வேந்தன்தன் ரீணுள்
குறைரீத்த நல்மகனுய் மாமருந்தாய்—மாசில்
முனிகாக்கச் சிறடிநோ கத்தரணி வந்தப்
பனிமலற் ருளப் பணிதும்.

2. மின்போற் மணியிழை ஊசலிடு பொற்குழை
மான்போற் மருள்நோக்குங் கிள்ளேயை—ஆராத
அன்போ(டு) அணையக் கடிநகர் ஆள்பவன்
முன்செய் தவமும் எளிதோ!

3. தேனும் அமுதும் சுவையுளதோ சங்கரன்
தானும் உணருராம நாமமுன்—என்னகத்தே
பாங்காய்ப் பரவிடுக நாதமும் தூமுனிகண்
நீங்காது நீடும் பெயர்.

4. மனிதர் பயில குருமொழி கேட்டு
நனிபயன் விற்பயிற்சி பெற்ருன்—தயங்காது
தாடகையைக் கொன்ருன் உலகில் குருபுகழ்
பாடப் பெரும்பயன் உண்டாம்.

5. மாரன் மயங்கு வதனம் மணிமார்பன்
பாரதிர வில்லாற்யா கம்காத்தான்—அக்கால்
மருளொடு நோக்கினர் மாயா அரக்கர்
அருளொடு நோக்கினர் மேலோர்.

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6. அடிப்பொழுதி யாற்றெடியு டையாள் பெருங்கல்
வடிவகல ஐயனைப் பூசித்தாள்—கோமகன்
கல்லாக என்மனதின் மாசுதனை நீக்கியதில்
பல்லூழி வாழ்கவெம் கோவே.

7. ஏரார் மிதிலையின் ஈடில்லா வில்லிறுத்து
சீரார் நகர்மாந்தர் பாடியாட—செல்வியை
அத்தாணி மண்டபம் வீற்று மணந்தருள்
அத்தனைப் போற்றுதும் பணிதும்.

8. எதிர்வரும் பார்கவர் கர்வமும் நீங்கக்
கதிர்வில் ஒடித்தான் பொழுதில் குணக்கடல்
பூமிதன் தாயொடு ஊரெய்தி மற்றெவரும்
தாமின்பந் துய்க்க விருந்தான்.

II

9. மாதவரும் மானிடரும் மீக்கூறும் பாலனுக்கு
ஏதமில் பொன்முடி ஈயவே—தந்தைதான்
நாளைநாள் என்றும் முகமாரு தித்திரு
காளை யுனதே நவின்றான்.

10. மூரசுடைச் செல்வம் விதியாற் பெறுத
அரச குமாரன் வருந்தாது—எந்தையே
கண்போற் பரதனும் மண்ணுள் வதென்றுமிக
நன்றென அண்ணல் நவின்றான்.

11. நாடாளத் தம்பி புனிதர் வசிக்கின்ற
காடாள யானும் விழைகின்றேன்—தாயே
பொழுதிற் அயோத்தி திரும்புங் கடன்
வழுவாது செய்திடுக வென்றான்.

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12. வெகுளியாற் வெங்கண் அனலாய்ச் சிவப்ப
மகுடமும் என்முன் தனதேயாம்—கேட்டதும்
வீர ஙிலையிற் றிருவில் மனவையேல்
தீர விதிவலி தென்ருன்.

13. மலர்விழியாள் (இ) ராமன் வருகைதந் தக்கர்ல்
மலர்ந்தாள் கதைகேட்டுக் கூம்பினுள் வாதால்
அரசியும் அண்ணலே வென்று கொடிய
மரமடர் காடினி தென்ருள்.

14. அண்ணன் பிரிந்தாலென் ஆவிபிரி யும்விடேல்
கண்போன்ற நாதனே யென்ன இராமனும்
தம்பிதனே மெச்சி மனையுடனும் பின்னுடனும்
வெம்பியுறை மன்னவனைக் கண்டான்.

15. மைந்தனே மன்னன் மறுகி விடைகொடுப்ப
பைந்தொடி பின்னுடன் சென்ருன்—நெருநல்
மனமகிழ் வுடன் களிப்புற்ற மக்கள்
மனத்தின் மகிழ் விழுந்தார்.

16. உயிரனைய வள்ளல் வனம்போக யாமும்
வயிரமுள்ள நெஞ்சின மல்லோம்—எனப்புகன்ற
மக்கள்தம் ஈடில்லாக் காதல்போ(ல) அடையவென்
பக்கம்வந் தண்ண(ல்) அருள்.

17. எக்குல மாயினு மென்மிக பக்திநிறை
யக்குலமே கங்கைக் கிறைகுகன்—காணிக்கை
கொண்டு பரனைப் பணிந்திப் பிறவியும்
மண்ணதனில் மேன்மையா மென்ருன்.

18. மாதவரும் மாந்தரும் சூழவன மேகிதம்பி
வாதமிட் டையனை வேண்டினுன்—தந்தனல்
பாதுகைக் கொண்டுப் பரதனே யாளென்ருன்
தாதைசொல் நீக்காத் தகையன்.

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19. பரமனின் பாதுகையின் பான்மையாற் பாரைப்
பரதனும் பல்லாண்டு காத்தான்—எனின்
புவனம் படைக்கும் பிரானுக்கு என்மேல்
கவனமும் வைத்தல் அரிதோ.

20. மனமேமே என்னே திரிகின்றாய்ப் பண்டு
வனமே திரிந்த அசுரன்போல்—தேவிக்கு
தீங்கிழைத்தக் காக்கைக் கடைக்கலமில் மூவுலகில்
ஆங்கிறுதி யண்ணல் சரண்.

III

21. சரணமென வந்த வனமுனிவர்க் கெல்லாம்
வரமளித் தாறுத லானன்—உறுதியது
மாயவன் மாணடி சேர்ந்தார்த் துயரெல்லாம்
மாய வரமும் தரும்.

22. கரனும் பரம னுடனும் பொருது
மரணமும் வில்லம்பால் எய்தினன்—ஐயன்
பலவரக்கர் போன்ற மனத்துட் பகையை
பலவாறு கீக்க வருள்க.

23. மானைத் தொடர்ந்தந்த மாயமானை மாய்த்துத்தன்
மானை யிழந்தான் பரமன்—வருந்தி
வனமெங்கும் ஓடித்தன் சீதையைத் தேடி
மனமிக ஓயத் திரிந்தான்.

24. மருளும் மயர்வும் பிறவுமிந்த அண்ணல்
அருளால் அடியாரை நீங்கும்—எனினந்த
வள்ளல் துயரும் மயர்வு மடைந்தது
மாசில் மனத்தார்க்குப் பொய்யே.

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25. அரிக்காக ஆவிதந்த புள்ளரசன் யார்க்கும்
அரிதான மேலுலகஞ் சென்றான்—அருளாளன்
எவ்வுயிர்க்கும் நன்மைசெய் பான்மையும் பக்தியும்
அவ்வாறே பேதைக் கருள்க.

26. இனிய கனியைச் சபரி கொணர
நனிசுவை யன்பினு லென்றான்—சுவையது
அந்தணர் வேள்வியில் மந்திரம் நன்கோதித்
தந்த உணவில் இலதாம்.

IV

27. மடுவருகே நின்ற இருவரைக் கண்டான்
வடுவுருக் கொண்ட அனுமன்—அவன்தன்
பாங்குசேர் பேச்சைப் புகழ்ந்த வனெனக்கும்
பொங்குமவ் வாற்ற லருள்க.

28. பண்புடை சுக்ரீவன் நண்பனவன் கண்ணின்று
கண்ணீர் பெருகத்தான் வாடினான்—தீய
வலிமிகு வாலி வதையானுன் நண்பன்
பொலிநகர்க்கு வேந்தனு னான்.

V

29. பணிவுடன் நண்பரொடு காற்றின் மகன்
பணிந்து அடைந்தான் பெருங்கடல்—தந்த
கணையாழி பூண்டுநல் தெய்வம் தொழுது
திரைகடல் தாண்டினான் தூதன்.

30. பிறவிப் பறவையாய் தீய குணமும்
பிறவும் திரைகளாய் துன்பமாகும்—அறவோர்
மணிமக்க ளாய மகரஞ்சூழ் பெருங்கடலை
தெப்பமாய பக்தியால் தாண்டும்.

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31. துயர முருத்தரித்த தேவியைக் கண்டான்
மயர்விலாத் தூதன் அனுமன்—துயர்மிக
நாயகி அயர்வடை யுங்கால் உயிரீந்தல்
ஆய இராமன் சரிதை.

32. மாருதிதன் மாண்புதான் என்னே யுனக்கெதிர்
யாருளர் இன்ப மடைந்தனன்—தூதனே
பணிமுடித் தென்னே மகிழ்வித்தாய் வாழ்வாய்
அணிகொள் உலகமதில் நீடு.

VI

33. அறங்கொள் விபீடணனே ஏற்றான் சபதம்
மறவாத பரம்பொருள் தானும்—பகைவன்தன்
தம்பியிவன் யாவருங்கூற மருவற்றான்
வெம்பி யடைந்தான் என்றான்.

34. இனிமைகொள் பக்தனென் நாமமுள்ள வரையில்
தனிலங்கை வேந்தனிவன் என்றான்—பணிவார்தம்
பந்தமறுத் தாட்கொள்ளும் ஈசன் அடிபோற்றி
அந்தவடி யின்றிப் பிறிதில்.

35. கடலரசன் விட்டவழி நளனழகுச் சேது
இடமகிழ்ந்தான் அன்புடை அண்ணல் சிவனுருவை
ஆங்கேப் படைத்துத் தொழுதது மானிடர்தாம்
பாங்குசேர வாழ்தற்கோ நன்கு.

36. உலகழிக்கு மாற்றல்கொள் அண்ணல் பகையை
கலக்கி யழித்தது விந்தையோ—அன்றுதன்
வாலே இழந்த அரக்கனே யின்றுபோய்
நாலே வா என்றதே விந்தை.

37. முழுமதி யன்னாள்தன் கற்பை அறினும்
அழல்மூழ்க வைத்தான் அருளாளன்—இஃது

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உலகோர் அவளே அறிதற்கோத் தீயில்
மறைந்த தேவி பெறவோ.

38. வரதன் நவின்ற வரம்படி தேவன்
அரிய அமுதம் பொழிந்தான்—பிழைத்தனர்
வானரர் உய்வில் அரக்கர்க்(கு) அமுதும்
கடவுள் அருளின் றெதிராம்.

39. பரதன் இறைஞ்சிப் பதமலர் பணிய
வரதன் புவனம் புரந்தான்—பிராட்டியுடன்
அரியா சனமமர் வள்ளலும் யாரும்
பெரிதாக வாழ அருள்க.

40. பூமாலே கொள்மாலே பக்தர் பரவுமாலே
பாமாலே கொண்டுப் பணிந்தேன்—அறிவிலள்
பேதை இயற்றிய நூல்கண்டு கற்றறிவோர்
குற்றம் பொறுத் தருள்க.

Kumari PREMA,
d/o N. MANI.

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